L W Keith
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 15. ALMONT, MICH., AUGUST 1, 1911. $1.00 a year

THE ATONEMENT.

(Continued.)

Atonement in Type.

THE Lord has revealed his purpose and plan in allegory, in type, and in prophecy before revealing them in fact in the person and work of Christ. There is a difference between allegory and type. The allegories in Moses' writings were life-pictures of the gospel plan:—the natural facts of the lives of men and women being used to foreshadow the spiritual facts in God's plan of salvation. Paul refers to Moses' account of Abraham's two wives, Sarah and Hagar, and their sons, Isaac and Ishmael, and says they are an allegory of the two covenants and their results.—Gal. iv. 21–31.

In the allegories we do not find an exact shadow of the plan, but a picture of its chief elements. But in the law we find a more distinct "shadow" of the things of which Christ and his work are the substance.—See Col. ii. 16, 17; Heb. x. 1. We use the word "type" as referring to the more exact teaching of the law. Referring to this, Jesus said that every "jot and tittle," (the smallest parts) must be fulfilled, (Matt. v. 18), showing that all have a meaning. And types are not fulfilled by keeping them, but by the coming of the things to which they point.

We believe that the great atonement, or the reconciling work of the ages, was foreshadowed in the work of the day of atonement—the tenth day of the seventh month of the Jewish year.—Lev. xxiii. 27. It was repeated every year, and was for the whole year. From this it appears that the year represented the whole plan, and that the atonement of Christ is efficacious both before and after it is made.

The Tabernacle.

MOSES first made an inclosure 100 cubits long and 50 cubits wide, due east and west, with hangings of fine twined linen, five cubits high. This was "the court of the tabernacle."—Exod. xxvii. 9–18. It was an inclosure, but it had no covering. Within this court Moses was to have Israel build the Lord a sanctuary in which he might dwell.

—Exod. xxv. 1–9. This sanctuary was called "the tabernacle."—Exod. xxvi. 1; Heb. ix. 2. This was not only an inclosure, but it was also covered with "rams' skins dyed red, and a covering above of badgers' skins."—Exod. xxvi. 14. This would make all within the tabernacle invisible from the outside, and exclude all external light. This inclosure was divided by a vail into two apartments, called "the holy and the most holy."—Ver. 33.

The word "place," when used in connection with either of the invisible apartments, is printed in italics, to show that it is not in the original language, but has been inserted by the translators. Only the court, the place of the altar of death and the laver, was called "the holy place."—Lev. xiv. 13.

This whole arrangement was made according to a pattern shown to Moses in the mount.—Exod. xxv. 9, 40; Heb. viii. 5. It was a shadow or pattern of heavenly things.—Heb. viii. 5; ix. 23.

The three apartments—the court, (or holy place), the holy and the most holy—evidently represent the steps in the way of man's approach to God. Certainly that was the way from the camp of Israel (type of the unregenerate state of man) to the typical presence of God. Hence it foreshadowed the way from the real unregenerate state to the real presence of God.

These "holy places," "figures of the true," needed to be cleansed with the literal blood of beasts, "but the heavenly things themselves with better sacrifices than these."—Heb. ix. 23, 24. Have we not learned that only the shedding of the blood (of man's enmity) of which the blood of the beasts was the shadow, could really cleanse man from sin. Sin is the real victim.

Those who can see that Moses was enabled to make a pattern of God's plan of salvation cannot doubt that he was an inspired writer.

The Furniture.

THE furniture of the court, holy and most holy, and its use, confirm the idea that they represent the way to God. The court had the altar of sacrifice and the laver for washing. These represent the first step in the Christian life. The word says: "Believe [accept the truth about the sacrifice of Jesus] and be baptized." Looking deeper, we see that what was done in Christ *for* us, is to be done *in* us by the Holy Spirit, and hence the killing of the beast at the altar represents the crucifixion of the flesh, or the destruction of the enmity. This means being reconciled to God—the first step in the way to God. In a representative sense, we were reconciled in the death of Christ (Rom. v. 10), as when he died we died (2. Cor. v. 14, R. V.); but personally we were not reconciled until we accepted the truth, and began to carry out its spirit. Then we began to reckon ourselves also crucified, dead indeed unto sin, and alive unto God (Rom. vi. 6–10), and therefore no longer enemies.

Having thus come to the altar, how natural the next step—coming to the laver. The natural desire of the Lord's friends is to please him. Jesus said: "If ye love me, ye will keep my commandments."–John xiv. 15. When man consents to die to sin, it shows that the Spirit of Christ has taken possession of him, and he is prompted to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.—2. Cor. vii. 1.

To carry out what is implied in the sacrifice is the oft-repeated exhortation of the apostles; and what could so fitly represent that cleansing as washing with water? It is evident that whoever does not want to be clean has not accepted Christ, and therefore has not taken the first step toward God, but is yet in the flesh and is dead in sin—the state of enmity.—Rom. viii. 5–9. But he who has accepted Christ, and therefore has the spirit of holiness—a desire to be cleansed and made like Christ—has taken the step toward God which is represented by the use of the altar and laver.

As the court represents the primary and most external state of the Christian life, so the holy and holiest clearly represent the inner and hidden spiritual life and experience. Though, while in this earthly house (2. Cor. v. 1), the Christian is bodily in the court, or visible condition, yet by faith and spiritual experience it is his privilege to enter the holies. Of this the apostle speaks in Hebrews x. 19–22: "Having therefore, brethren, boldness to enter into the holies [plural] by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

He evidently refers here to the washing at the laver, preparatory to passing through the *first* vail, the way into the holies—the way from the holy to the most holy being through the *second* vail.

The Christian lives a double life. Bodily he is yet in the visible, the condition of sacrifice and washing; but in spirit he is in the invisible—the life hid with Christ in God. Col. iii. 3. In speaking of this, Paul exhorts us to reckon ourselves on the risen side.—Rom. vi. 11. He does not count men in the flesh, but in the spirit, when the Spirit of Christ dwells in them.—Rom. viii. 9, 10. In 2. Cor. iv. 16–18, he speaks of the outward and the inward, the seen and the unseen, and shows the importance of looking at the unseen, strange as that may appear. When the earthly house is dissolved, and the inner man is clothed upon with the house from heaven (2. Cor. v. 1–4), he will then be bodily in the holies, the invisible. Then the warfare will be over and the double life ended.

The furniture of the first invisible apartment agrees with the idea of its representing the hidden phase of the Christian life. It had three articles—the table with the shew-bread, the golden candlestick, and the golden altar.—Exod. xl. 22–27. They suggest their use: (1) the spiritual bread by which he lives; (2) the spiritual light in which he walks; and (3) the spiritual altar at which he worships. The natural man cannot receive these things of

the Spirit; from the outside all are invisible; but the spiritual man discerns them.—1. Cor. ii. 14–16. At two of them—the table and the candlestick, at which he receives the revealed truth—he receives from the Lord;—food and light being two essentials of life. But at the third—the altar—which is nearest to the second vail—he gives to the Lord the sacrifice of prayer and thanksgiving.—Heb. xiii. 15; Rev. viii. 3. When a man has done what the Lord requires, and received what He gives, his mind is likely to be imbued with the spirit of worship, and at the inner altar he realizes that there is but a thin veil between himself and Him who sits between the cherubim on on the mercy-seat.—Psalm lxxx. 1.

In the holiest, beyond the second vail (Heb. ix. 3–5), was the ark of the covenant, covered by the mercy-seat and the cherubim. In the ark were three things—the law, the pot of hidden manna, and Aaron's rod which budded—these being the shadow of the higher law, the most spiritual phase of truth, and the rod of life-giving power, of the kingdom of God. While the light of the holy (the middle apartment) was from the candlestick with its seven burners—representing all revealed truth,—the light of the holiest, type of the third heaven, was from God's own typical presence. This was a type of "heaven itself," where Christ, our Forerunner, went to appear in the presence of God for us.—Heb. vi. 19, 20; ix. 24. To this "third heaven," or "paradise," Paul was caught away, and heard and saw things too glorious to be told.—2. Cor. xii. 1–4. The light and the bread of the middle apartment seem to represent all the things that are revealed; but the light and the manna in the holiest represent the "hidden things," which can be obtained only by *special* revelation, as in Paul's case.

Though we can enter even the most holy by faith in our Forerunner, in whom all things are ours, yet the experience of the inmost things is now withheld until we overcome and follow our Forerunner in; but the bread, the light and the worship of the "holy" are ours while we are in the warfare. But "he that overcometh shall inherit all things."—Rev. xxi. 7. There is nothing hidden that shall not be revealed. The hidden manna, the life-giving power, and the glory of God are all objects of hope to the faithful Christian.—Rev. ii. 17, 26; Rom. v. 2. Doubtless a glimpse of these gave Paul encouragement, instead of the removal of the "thorn in the flesh." It meant much when the Lord said: "My grace is sufficient for thee."

Who cannot see that Moses was inspired to foreshadow the way to God? By this way, our Forerunner went to the Father, and therefore it is the only way for his followers. Regeneration is the way to God.

Priest and Sacrifices.

WE have seen that the tabernacle, its furniture, and its use foreshadowed the way to God, and that these things were the ground of operation in the work of the priest in making the atonement. The tabernacle had its use during the year, but the atonement work was done in one day—the tenth day of the seventh month of the Jewish year.

And whatever was the work of the other priests, or of the high priest on other days, it appears clear that the work of the atonement day was done by the high priest.—See Lev. xvi.

It appears clear that the high priest was a type of Christ, our great High Priest. And let it be observed that whatever part man, as an instrument, may have to do in the work of the atonement, it is Christ, either in himself or others, that does the work. No Christian will claim that he saves himself. The glory is all to him, of whom, through whom, and to whom are all things.—Rom. xi. 36.

Though every jot and tittle of the law has a meaning, and shall be fulfilled, still the inadequacy of earthly things to fully represent the spiritual things of Christ and his work is evident. The apostle probably had this in mind when he said: "The law having a *shadow* of good things to come, and not the *very image* of the things."—Heb. x. 1. A shadow is never as clear in its outlines and features as the reality. For this reason we cannot reason as well forward from the type to the antitype, as back from the antitype to the type.

Perhaps in nothing is this weakness of the law more apparent than when it is necessary to represent Christ in his two natures—divine and human. And yet how could he be more clearly typified than by the priest and the beast together. He was both the Priest and the Sacrifice. The typical priest killing the bullock was the type of Christ sacrificing himself. But the law did not require the death of the priest, but of the beast—representing the lower nature, in which is the enmity. For this reason we may see that the sacrificial death of Christ did not consist in his leaving the glory of heaven and coming in the flesh, as some claim, but in the death of the flesh—the body prepared for sacrifice.—Heb. x. 5.

As the typical high priest represented Christ in his divine nature, it appears that all the beasts used in sacrifice must have represented humanity in its various phases, in Himself and others. Two beasts were used as sin-offerings in the atonement day—a bullock and a goat.—Lev. xvi. 3–9. They were killed at the altar, their blood was carried in to the holiest and sprinkled on the mercy-seat, and their bodies were burned without the camp.—Vs. 14, 15, 27. Only the fat of the sin-offerings was burned on the altar.—Ver. 25. Another selected goat did not die as a sin-offering, and yet was to make atonement, being presented alive before the Lord, and then sent off into the wilderness as a scapegoat.—Vs. 10, 20–22. (See MOSES AND CHRIST, page 181.) Besides these, two rams were used as burnt-offerings.—Vs. 3–5. Their blood was not sprinkled on the mercy-seat, but on the altar.—Lev. i. 5. Their bodies were not burned without the camp, but on the altar, in the court. The burnt offering is spoken of as "a sweet savor unto the Lord," (Lev. i. 17), and appears to represent the sweet savor of a holy life—our reasonable service.—Rom. xii. 1.

Christians generally believe that the atonement work of Christ was typified by the work of the high

priest in the tenth day of the seventh month; but it is not commonly seen that the antitype of that atonement day must include all the time used to reconcile the world to God, or until all enmity shall be done away, and the endless reign of peace brought in. That rest and peace will be the result of the complete reconciliation of the world to God and each other.

Many also overlook the fact that the typical high priest in the atonement day made two sin-offerings —above-mentioned—the bullock as the leading sacrifice, and the goat following in every particular the leader's example. When the high priest was ready for the work of the atonement day, clothed with the holy linen garments (Ver. 4), —not the garments "for glory and beauty," described in Exodus xxviii., but simply linen garments, which represent righteousness), he first killed the bullock which was to make atonement for himself and his house (Ver. 11), carried its blood —the evidence of its death—into the holiest and sprinkled it on the mercy-seat, between the cherubim, in the form of a cross.—Ver. 14.

This type evidently was fulfilled in the personal experience of Jesus, from his baptism to his ascension to heaven. At his baptism he said: "Thus it becometh us to fulfill all righteousness."—Matt. iii. 15. Was not this a fulfillment of the high priest washing himself and putting on the holy linen garments? His self-crucifixion appears to have been the antitype of the high priest killing the bullock: and his reproach-bearing in all his life outside the sects of Israel, and his final bodily crucifixion "without the gate," were foreshadowed by the burning of the body of the beast "without the camp."—Heb. xiii. 11, 12.

The shed blood being the evidence of the completeness of the sacrifice, in both type and antitype, it appears that the presenting of the typical blood before the Lord, in the holiest, must have foreshadowed the ascension of Jesus to the presence of the Father—the perfected and glorified man, in a spiritual body, being the perfect evidence that the lower nature, the enmity, the sin of the world, which he had assumed, had been completely done away.

Though in a fundamental, representative sense, the atonement was complete in the personal work of Christ, the Head of every man,—for in that he died all died (2. Cor. v. 14, R. V.),—yet there is another important sense in which it was then just begun. What was done *in* Christ *for* others, must be applied to and carried out *in* them, in due time and order. In the order of its application, the work of atonement wrought in Christ comes through him to the church, and through the church (his body) to the world.

As what was done in Christ must be repeated in his followers, another typical sacrifice was made. The Lord's goat, selected for a sin-offering, was slain. As we have seen, it followed the bullock in every particular. But the bullock was to make atonement for the high priest and his house (type of the church), and the goat was a sin-offering for all the people—type of the world. —Lev. xvi. 11, 15. In the final application both the church and the

world are included.—1. John. ii. 2.

Mark the order of the work. After sprinkling the blood of the bullock on the mercy-seat, the priest came out to the altar in the court to sacrifice the goat. Having shed its blood, he went in and sprinkled it on the mercy-seat, as had been done with the blood of the bullock. —Ver. 15. The application seems natural. The relation of the goat to the bullock in sacrifice is the same as the relation of the church to Christ. He leads and they follow. They have fellowship with his sufferings. and are made conformable unto his death.—Phil. iii. 10. They fill up what is behind in his afflictions (Col. i. 24), and go to him without the camp, bearing his reproach.—Heb. xiii. 11–13. And those who follow him in his sufferings shall follow him to glory, and reign with him.—Rom. viii. 17; 2. Tim. ii. 12. The oneness of Christ and his followers can scarcely be overestimated. The promises the Father has made to him are also made to them. They are "heirs of God, joint-heirs with Jesus Christ." With him exalted, they will rule the nations and judge the world. 1. Cor. vi. 2; Rev. ii. 26.

Why should anyone doubt that the Lord's elect goat was a type of the Lord's elect people in their work of sacrifice? It does not take the credit from him, as some seem to think. It is Christ in them, by his Spirit, who does the work; and all the glory belongs to him. The time of their sacrifice is during this age of election and overcoming; and when they follow their Forerunner into the holiest, it will be the fulfillment of the sprinkling of blood —the evidence of the completeness of the sacrifice, as it was with their Leader. Some think that no one will ever follow Christ to the heavenlies. If they do not, then the idea of his being our Forerunner is meaningless. But Jesus said: "Whither I go, thou canst not follow me now; but thou shalt follow me afterward."—John xiii. 36.

This view of the sacrifice of the followers of Christ being correct, it appears evident that the coming of the priest to slay the goat was a type of the coming of the Holy Spirit at Pentecost, and that the work covers the whole gospel age. That coming of the Spirit was the result and evidence of the acceptance of the personal work and sacrifice of Christ Jesus. He said he would send the Spirit in his name. Of that presence he said: "Lo, I am with you always." It is by this Spirit (Christ in you, Rom. viii. 9–13) that believers are enabled to mortify the deeds of the body and to follow their Head. As it was the same priest that killed both the bullock and the goat, so it is the same divine Spirit in Jesus and his followers that overcomes and brings to victory. As God was in Christ, so Christ is in his followers; and not of themselves, but by the indwelling Spirit power they work out their own salvation, knowing that it is God that worketh in them. Phil. ii. 12, 13.

Many, in dealing with the atonement, take no account of the number of the beasts and the order of the typical work. To them the sin-offering is merely Jesus dying on the Roman cross, which accord-

(*Continued on page 233.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months 50
To Foreign Subscribers 1.25
Sample to any address ..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

Address all communications to

J. H. PATON,
ALMONT, LAPEER CO., MICH.

CONTENTS.

THE ATONEMENT, (Continued)
Atonement in Type 225
The Tabernacle 225
The Furniture 226
Priest and Sacrifices 228
GENERAL MEETING 232
MRS. MYRON MEAD 233
NOTES ON SUNDAY SCHOOL LESSONS
Jeremiah Cast into Prison, (Aug. 20) 234
Judah Carried Captive to Babylon, (Aug. 27) 235
BIBLE REVELATIONS 236
EXTRACTS FROM LETTERS,
Abiding Friendship 238
None More Welcome 238
Love the Grand Truths 238
JEWISH AGRICULTURAL COLONIES IN PALESTINE 238
CHRIST OUR REPRESENTATIVE 239
IN MEMORY OF MRS. MARIETTA MEAD, (Poetry) 240

OUR TRACTS:—Redemption of the Earth, Christ's Coming and Work, God's Hope for Mankind, The Rich Man and Lazarus, Is Christ Our Substitute? The Second Birth, Bible Progression, The Judgment, Peter and Cornelius, The Good Tidings, Comfort in Hope, and The Easter Gospel, all have 16 pages. Price 20c a dozen or $1.50 a 100.

☞Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

EDITOR'S APPOINTMENTS

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Aug. 13, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Aug. 18, at 7:30 p. m.

Peck, Mich., Aug. 19, at 7:30 p. m. and on Aug. 20, at 10:00 a. m.

Yale, Mich., Aug. 20, at 3:00 and 7:30 p.m.

Detroit, Mich., Aug. 30. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.

(*Continued from page 231.*)

ing to Hebrews xiii. 11, 12, was the final disposition of the body "without the gate?" They have not seen the deeper meaning of the sacrifice, and the daily cross, bearing which we are to follow Christ.—Luke ix. 23. They have overlooked the fact that there were two sin-offerings in the type, and that therefore there must be two in the antitype. Some, seeing that two goats were used,—one killed, and one that escaped,—claim that one represented Christ in his death, and the other in his resurrection. They ignore the fact that the goat that escaped did not go to the typical heaven at all, but into the wilderness. Besides, they leave the bullock—the leading sacrifice—out altogether. Though the slain goat was *a* sin-offering, it was not *the* sin-offering. The bullock was the leading sacrifice. The goat followed its example, and therefore did not typify the sacrifice of our Lord Jesus.

Many see and teach that the going in and coming out of the typical priest represented the ascension and return of Christ; but they do not see that the priest in making the two sacrifices went in and came out *twice* in the same day. And as no jot or tittle can fail of fulfillment, no view of the atonement can be correct which overlooks the two sacrifices, or crowds the two comings into one.

It is a fact of practical importance that while the sacrifice of any believer is necessary to his own spiritual growth and exaltation, still the sacrifice is not so much *for* himself as for others. It is Christ for the church, and the church (as the body of Christ) for the world. As baptism represents this sacrifice, we may see why it is said that Christians are "baptized for the dead."—1. Cor. xv. 29. The leading principle of Christianity is self-denial for the good of others. We are not to think of *our* salvation as the end, but as the means for the salvation of the world. It is benevolence, not selfishness, that reveals the nature and purpose of God.

This subject illustrates the important Bible truth that the Lord elects and saves the church first, that through them, joined to Christ as a royal priesthood, he may save the world afterward.

MRS. MYRON MEAD.

Marietta McClellan was born Oct. 9, 1851, at Astoria, Illinois. She was one of the four children of John and Mary McClellan. The former dying when she was but eleven years old, left her to the care of her mother, who gave her a good general education and a special training in music, both vocal and instrumental. At the age of nineteen, she was united in marriage to Asa Garland, at Peoria, Illinois, where they resided until his death, about two years thereafter, leaving her with one child, James Asa. She remained a widow two years and was again married to W. F. Hern, of Chicago, where they took up their residence. To them were born three children, Maud Mildred, Millard, and an infant. She lived with her son, Dr. Garland, in Buchanan several years, then with her daughter, Mrs. Conrad, in California, for two years, then, returning to Buchanan resided with her sister, Mrs. Baird, until her marriage to Myron S. Mead, February 6, 1906, with whom she has lived happily until her death.

At the age of eleven, she united

with the Christian church accepting Christ as her personal Savior. Upon changing her residence she united with the Baptist church, where she was a member until her union with the Larger Hope church twelve years ago. She has ever since endeavored to live in accordance with her profession and belief. She was an earnest worker in the Master's vineyard, rendering valuable service with her trained voice and musical ability. She was active in the affairs of the church, holding the position of clerk for a number of years.

Her last illness covered a period of five months, during which time she was a great sufferer. She has had the constant care of her son, Dr. Garland, and her daughter, Mrs. Conrad, the loving sympathy of a kind husband, the watchful help of her sister, but in spite of all that could be done by mortal hands, she succumbed to the inevitable fate of us all and fell asleep July 11, 1911, at the age of 59 years 8 months and 2 days. She endured the suffering bravely and when aware of her helpless condition, submitted willingly, full of faith and trust, confident that the time is short when she will again be united with loved ones under better and more glorious conditions.

There is left to mourn for her an affectionate husband, Myron S. Mead, two sisters, Julietta Rough, of Buchanan, and Dorinda J. Prosser, of Los Angeles, California, one brother, M. F. McClellan, of Chicago, one son, Dr. James A. Garland, of Buchanan, and one daughter, Mrs. Maud M. Conrad, of Los Angeles, California, two grandchildren and many friends.

Sister Mead was a strong, active character, ever courageous in the discharge of her duty as she saw it. She did not shrink from the pathway before her, nor shun the burdens along the way, but took up the thread of life with its responsibilities, following it bravely through until she confidently and trustfully laid it down in peaceful rest. Her helpful presence will be very much missed in society, in the church and in the home.

Funeral services were held at her late residence in Buchanan Wednesday, July 12, 1911, at 5 o'clock p. m., conducted by D. E. Vanvactor of Argos, Indiana, and she was laid away in Oakridge cemetery to await the resurrection morning at the coming of our Lord.

—D. E. VANVACTOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jeremiah Cast into Prison.—Jer. xxxvii. 4–21.

(Lesson for Aug. 20.)

GOLDEN TEXT.—"Blessed are ye, when men shall revile you, and persecute you, and say all maner of evil against you falsely, for my sake."—Matt. vi. 11.

INTRODUCTION.—Jehoiakim reigned eleven years in Jerusalem, and slept with his fathers. His son Jehoiachin reigned only three months, and was carried captive to Babylon. And the king of Babylon made Mattaniah king in his stead, and changed his name to Zedekiah.—2. Kings xxiv. But neither did Zedekiah nor his servants give heed to the words of the Lord by Jeremiah. Yet in his trouble he sent two messengers to Jeremiah to ask him to pray for them.

I. THE RETURN OF THE CHALDEANS. Vs. 4–10. Jeremiah, though having offended Jehoiakim so grievously, was not put in prison, but went in and out among the people. The Chaldeans (Babylonians) lay in siege against Jerusalem; but when they heard that the Egyptians had come to fight against them, they lifted the siege, and went to meet them. The king and the people in Jerusalem probably thought their danger was over. But instead of Jeremiah giving Zedekiah an answer of peace, as there may have been a temptation to do, he answered by the word of the Lord, that the Egyptian army would return to their own land, and the Chaldeans would come again, take the city, and burn it with fire. They were not to be deceived into thinking that their trouble was past.

II. JEREMIAH IMPRISONED.—Vs. 11–15. Jeremiah's answer excited strong hatred against him, and some were on the lookout for a reason that would justify his arrest and execution. The occasion soon appeared. Before the Chaldean army returned, Jeremiah decided to leave the city and go into the land of Benjamin. At the gate of Benjamin, he was arrested by a captain of the ward, and accused of leaving the city to go over to the enemy. He denied the charge, but appearances were against him; and he was brought to the prince, who treated him shamefully, and without a trial cast him into prison —a dungeon.

III. JEREMIAH JUSTIFIED.—Vs. 16–21. He was kept in the dungeon many days. Meanwhile the words of the prophet were being fulfilled, and the king, being anxious, sent for Jeremiah and had a secret talk with him in his house. He was looking for some hopeful word from the Lord; but Jeremiah spoke the ungarnished truth, and told the king that he would be carried as a prisoner to Babylon.

Then, though all looked so unfavorable for the prophet, he protested against being kept in prison. He had done nothing wrong, and had not had a trial. His words had been coming true. In this he compared himself with the prophets who had declared that the king of Babylon would not come against Jerusalem. He did not wish to die in the dungeon. The king did not release Jeremiah; he may have stood in fear of the princes who had caused his imprisonment; but he permitted him to remain in the court of the prison, and commanded that he be given daily a piece of bread out of the bakers' street, until all the bread in the city were spent.

Jeremiah has been thought of as a picture of an ideal Christian worker. He was instant and constant in service. He was faithful in giving the divine message. He was self-respecting in the face of persecution. He was diplomatic for the truth. He battled for life, but was ready to die.

Judah Carried Captive to Babylon.—Jer. xxxix. 1–10.

(Lesson for Aug. 27.)

GOLDEN TEXT.—"Be sure your sin will find you out." Num. xxxix. 23.

INTRODUCTION.—There are parallel accounts in 2 Kings xxiv; 2. Chron. xxxvi. and Jer. lii. A thousand years back Israel came out of Egypt and started toward the promised land; but now we see the last of a sad procession leaving it and going into captivity in Babylon. This was a punishment for their sins, especially idolatry. Observe that they never went back to Egypt. See Hosea xi. 1: "When Israel was a child, then I loved him, and called my son out of Egypt." It appears that the Lord's dealing with the nation is like his dealing with the individual son. Egypt represents the natural state, to which those begotten of God never go back. They are sons, though they may be prodigals. Babylonish captivity was not a type of the natural state, but of the Lord's chastisement of his prodigal sons. Restoration was to follow.

The going into captivity was a gradual process. First, the masses of the ten tribes were taken. And Judah was not all taken at once. The king of Babylon was virtually the head over Jerusalem years before the final desolation. It was he who made Zedekiah king. The seventy years do not measure the captivity, as many think, but "the desolation of Jerusalem."

I. THE SIEGE OF JERUSALEM.—Vs. 1–3. It lasted about eighteen months —from the tenth month of the ninth year of Zedekiah's reign to the fourth month of his eleventh year. He began to reign when he was twenty-one, and reigned eleven years. This is one of

the many cases where the fraction of a year is called a year. Zedekiah did evil in the sight of God, would not listen to Jeremiah, and would not submit to the king of Babylon, as he had sworn to do. He is thought of as a weak king. The people were worse than he. They brought the abominations of the heathen into the house of God.—Ezek. viii. (See also 2. Chron. xxxvi. 15, 18.) At the end of the siege, the princes of Babylon entered the middle gate, and established Babylonian government.

II. THE FATE OF ZEDEKIAH.—Vs. 4–7. When Zedekiah saw the princes and the great army, he knew that further resistance was hopeless, and he and others fled from the city by night, by way of the king's garden—no doubt thinking to save themselves. But the Babylonian army pursued them, and Zedekiah was soon captured in the plains of Jericho. He was taken to Riblah, two hundred miles north, to Nebuchadnezzar, and he passed judgment on him. He shewed no mercy. He slew Zedekiah's sons and all the nobles of Judah. Then Zedekiah's eyes were put out, and, bound with chains, he was carried to Babylon. There he died.

III. THE FATE OF THE CITY.—Vs. 8–10. The Chaldean army left at Jerusalem proceeded to demolish the city. They burned the palace, and the houses of the people, and brake down the walls. The temple was ransacked and the holy vessels and treasures taken to Babylon. The temple was burned. Many were slain, and those who escaped the sword were taken to Babylon—except the poor, who were given vineyards and fields—and made slaves to the king and his sons until the "first year of Cyrus." All this was to fulfill the Lord's word through Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate, she kept sabbath—even seventy years.—2.Chron. xxxvi. 21. It is evident that this number is a key. (See "The Jubilee Cycles," and "The Times of the Gentiles," in DAY DAWN).

Through the darkness of their history, the prophet saw the gleam of hope. First destruction, then restoration, is God's plan. A partial and temporary restoration was to come to Israel in seventy years, and after a scattering among "all nations," a final and permanent restoration.—Jer. xvi. 10–21; xxxi. The same principle is applicable to mankind.—Psalm xc. 3; 1. Cor. xv. 22, 23. All the Lord's penalties and promises will be fulfilled and the blessings are last and abiding.

(We omit the Review for Sept. 3.)

BIBLE REVELATIONS.

DANIEL "understood by books" that the time was fulfilled for the deliverance of his people from Babylon. I understand by Daniel's book, and others, that the time is at hand for the deliverance of Christ's antitypical people from antitypical Babylon. His invitation: "Come out of her, my people," is on the Spiritual side of deliverance from mystic Babylon. I understand by the Book of books, that the seven-times punishment of God's typical people, who, (as concerning the gospel are enemies for your sakes—Rom. xi. 28.) is nearing its bitter end, and that a *second* deliverance is nigh at hand for them. In gloom and doubt, in anguish of both soul and body, they have wearily trudged along down through the ages past, with their four universal, worldly, persecuting, Satan deceived kingdoms of men, a nation without a country of their own, and their pilgrimage wet with tears.

While the mercy of God endureth forever, the nature and duration of his anger is visible here. By His grace I understand that of the seven sacred promises to Mary, the sixth one is about to burst forth in its full Millennial morning glory bloom. "And the Lord God shall give unto him the throne of his father David."—Luke i. 31–33. This is the long-looked-for, the long-hoped-for and the long-prayed-for fifth kingdom which is universal and divine, and will not pass away.

We are living in the dark, black evening of Satan's long evil day; but, amazing grace! in this evening there is light. Then come on, weeping and wailing brother Jew; come on hopeful Gentile; come on every body, into this much-needed light. "The King of Israel, even the Lord, is in the midst of thee." Zeph. iii. 14, 15. There is deliverance from the densest darkness for all. The Book says: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." And it shall come to pass in that day, that the Lord shall set his hand the *second time* to recover the remnant of his people."

A very important part of the revelations of the Scripture is to understand the marvelous significance of God's second things, so often mentioned within the volume of the Book. First things seem to be transient and typical of the second things that are eternal. Notice the difference between the first and second Adams. See the bondage and deliverance of both literal and spiritual Israel from the two Babylons. And above all things, do not fail to notice the essential difference between the first and second comings of Christ.

At His first coming He was visible to natural eyes, and had power to give natural sight to those who could not see Him with those eyes. At His second coming He is visible to spiritual eyes, and has power to give spiritual sight to those who want to see him with these eyes. At His third coming, *with* His saints——well, are you going to be with Him to see Him as He is, and be like Him? The twenty-fourth chapter of Matthew, like all other portions of Scripture, will read just the same after the day of judgment, as it did in the days preceding it. As none but those inspired with the power of our Saviour, could save others, so, none but those inspired with the revelations of Scripture can herald the gospel of Christ's presence to others.

Time with God is eternal, but he has measured off portions of it for us, in which to execute his purpose and "plan of the ages," and these times are limited. All the signs of these times are conspicuous to spiritual eyes. Do you know that Pentecost, a solemn, Jewish festival on the fiftieth day after the Passover, in commemoration of the giving of the Law, which fell on Sunday June 4, 1911, was the exact middle of the last Pentecostal week of years? A knowledge of the significance of this divine event and its momentous antitype, means much to the living saints. It means too much to enumerate here. See God and his Word about it for yourself. As highly favored missionaries of the everlasting Gospel, (good-news) we have a most excellent, happy duty to do.

My fondest and dearest hope is to see the perspiring world quench their parched thirst with the Elixir of eternal youth, which bubbles up and overflows so freely from the well of Living Water. To see them all as beautiful, freshly born flowers so gladly greet the welcome spring time morn of their happy eternity, in that glorious, sweet flowery scented Land of eternal bloom and bliss, in the new mansion home and body prepared for them.

While the saints, the prospective bride company are waiting God's due time for a consummation of their union with his Son from Heaven, the great multitude are waiting for the sons of God, their brothers, who have the honor of teaching them holiness of the Lord.

R. H. LIST.

☞THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

EXTRACTS FROM LETTERS.

Abiding Friendship.

DEAR BRO. PATON:—Pardon my delay in writing you. I assure you it has not been for a want of interest. The abiding Christian friendship for nearly forty years still lives on for you and your beloved family. The infirmities of age (I will be 84 next Sept. 12th.) are telling on me, and it is more difficult to write than in former years.

I still read the HOPE, which comes to me through your kindness and consideration, for which I am very thankful. While honestly differing from you in some of your positions, I am in hearty accord with the spirit in which you write. It would be a great pleasure to be with you in your meeting at Battle Creek, but this is out of the question. My heartfelt prayer is,

"If I am right, thy grace impart
Still in the right to stay;
If I am wrong, Oh! teach my heart
To learn the better way."

So I am a learner, realizing that should I cease to be a learner, I cease to be a disciple. The retrospect is precious; the prospect is glorious.

My wife joins me in loving regard to you and your family.—Eld. Geo. W. Wright, Rockford, Minn.

None More Welcome.

BRO. PATON:—Enclosed find a dollar for renewal for the HOPE, and fifty cents for which please send the HOPE to — —. Many papers come to our home, but none more welcome than THE WORLD'S HOPE. "Tidings of great joy!" Wonderful, still there's more to follow. May this gracious spirit ever remain with you. God bless you all.—O. J. M., Gladwin, Mich.

Love the Grand Truths.

DEAR BRO. PATON:—Enclosed find a dollar for the HOPE for another year. Oh! how I love the grand truths of the Larger Hope. Would that all might believe and have the joy it brings.—F. S., Brockton, Mass.

JEWISH AGRICULTURAL COLONIES IN PALESTINE.

Two recent debates in the Turkish parliament have served to shed considerable, and favorable, light on the success of the Jewish agricultural colonies established in Palestine since the anti-Semitic outbreaks in Russia and Roumania thirty years ago. The member for Jerusalem, Ruhi el Alidi, opened the discussion with a warning to the government that these colonies were becoming a menace to the state, owing to their systematic striving after complete independence from Turkish rule. He was supported in his attitude by the member for Damascus, who went so far as to predict the creation of "a second Crete" in the heart of the province. An Armenian and a Bulgarian member took up the defence of the Jewish colonists, first of all by ridiculing the notion of a danger consisting of a handful of industrious agriculturists in a state that commands an army of 1,000,000 men. But they went further, and proved, in part by the admission of their opponents themselves, that the colonies had become valuable economic assets of the province, benefiting not only their members but the surrounding native population as well.

The charge of striving after complete independence brought against the Jewish colonists consisted of three counts: Their custom of submitting all matters of dispute to arbitrators chosen by themselves, instead of appealing to Turkish courts of justice; their independent habit of constructing and maintaining highways at their own cost, instead of waiting for the government's dilatory officials to do this, and, finally, their no less practical and needful organization of a postal service of their own, independent of the untrustworthy Turkish postoffice department. On this last charge, the only serious one of the three the anti-Semitic member for Jerusalem was forced to admit that it would be a very good thing indeed if the Jewish postal service were generally introduced into Palestine. He was also forced to concede that the colonies were models of public order under the Turkish law.

These Jewish colonies, between thirty and forty in number, now cultivate some 75,000 acres of land and consist of approximately 8,000 souls. Originally viniculture was their main industry, but the results proving unprofitable the colonists turned to the growing of oranges, almonds, olives and cereals instead, succeeding from the very first in these later undertakings. It is no doubt due to the agricultural school established at Jaffa forty years ago by the Alliance Israelite Universelle that the plantations of the colonies have become models of modern agricultural methods. What is more, they have also rendered great service through afforestation, especially in swampy tracts. Their schools are excellent, and they support competent physicians and good hospitals. The debate served in the end to bring out the value of the Jewish colonies as civilizing rural centres, whose influence is already markedly noticeable in the improved material condition and ways of husbandry of the surrounding natives.

The motive for an attack so easily refuted must remain a mystery, but it has served at least to bring to light some interesting and most encouraging information concerning the Jewish colonies in Palestine.—*Sel.*

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

CHRIST OUR REPRESENTATIVE.

THAT Christ is the Representative of mankind, as the head represents the body, and therefore not their Substitute, we regard as an important Bible truth. Perhaps no scripture more clearly expresses this truth than John xii. 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." That the oneness is essential is shown by the fact that all were created in him. —Col. i. 16, R. V. Later, in the fullness of time, he was made "in the likeness of sinful flesh," (Rom. viii. 3), "Made sin for us."—2. Cor. v. 21. Because he was the Second Adam, He, like the first Adam, represented the world, and therefore in this sense was the world. He spoke of his own judgment unto death as "the judgment of the world," and of his own resurrection as the casting out of the prince of the world. And then, as if to leave no room for doubt in its application, he makes his own lifting up, or exaltation, the assurance that all shall be drawn to himself.—R. V.

This identification with mankind makes what he did gospel for all. Had he not been "the Head of every man," his victory would not have been the security of the victory of all. Had he died and risen instead of man, then no one would have been called upon to follow him; but being the Head, then all must follow him, "every man in his own order." Adam gave us his own nature, which was weak and mortal, and so drew all men down after him. And Christ gives his nature, which is immortal and victorious, and so draws all up after him. Because of this it is written: "As in Adam all die, even so in Christ shall all be made alive. Every man in his own order."—1. Cor. xv. 22, 23. There is order in the downward career, through it was representatively accomplished in the person of Adam,

the head; so also there is order in the upward career, though it was representatively wrought out in Christ, the Head.

The representative character and work of Christ is the key to the gospel of salvation through him. In his Person, God took possession of humanity to destroy its enmity, "the carnal mind," or "will of the flesh," and so bring mankind into oneness with himself. For this cause he took our nature by his mother; was subject to all our frailties, and was subject to temptation. He was "tried in all points like as we are, and yet without sin,"—that is, he did not yield. But we are told that "He suffered being tempted," and is therefore "able to succor them that are tempted." Having felt our infirmities, he can sympathize with us in our trials. —See Heb. ii. 10, 18; iv. 15, 16. His conflict was with the Devil,—the embodiment of all the evil forces in the universe.—and by his divinity he conquered. The sinful nature that he had assumed was judged to destruction, but He rose triumphant. And this was the only possible hope of man's triumph.

The lower nature being destroyed, as typified by the destruction of the beast, and so the prince of the world cast out, we may see that Daniel ix. 24 was fulfilled in the Person of Christ when he died in the midst of the seventieth week. He was to "finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness." All this was "finished" in the Person of Christ. It was the destruction of all the works of the devil in a representative sense; and it was therefore the essence and security of the salvation of mankind.

If anyone does not see this relation of the finished personal work of Christ to the final salvation of mankind by the destruction of the works of the devil, will such a one tell us in what sense the death of Christ was the judgment of the world; in what sense his resurrection was the casting out of the prince of the world; and in what sense his exaltation will result in drawing all unto himself? It seems that most teachers let this text alone.

We would emphasize the truth that our Lord *draws* people to himself. He does not drive them, but draws and wins them by the power of his love. The Lord says: "I have loved thee with an everlasting love, and with loving-kindness have I *drawn* thee." Jesus said: "No man can come unto me except the Father who hath sent me *draw* him." "The goodness of God *leadeth* thee to repentance." "The love of Christ constraineth us" to live for him who died for us and rose again. John says: "We love him because he first loved us."

God's love, when known, destroys the enmity, and fills the mind with responsive love, and so with the spirit of loyalty and obedience. The tendency of the natural mind is to resist God, because the people do not know him. But the power of divine love and grace has overcome the natural opposition in some, and drawn them toward himself; and we rejoice in the assurance of him who in himself conquered for the world, that the same power will continue to be applied until *all* opposition is overcome, and he has drawn all unto himself.

IN MEMORY OF MRS. MARIETTA MEAD.

BY ERMINA STRAY.

She was ferried over the river
By the boatman still and pale,
And met by the gracious Giver,
Whose love will never fail.
Though our eyes are dim with weeping
And our hearts are heavy and sad,
The vigil of Hope she is keeping,
And her eyes are wondrous glad.

The household gods about us
Cause our heart-wrung tears to flow,
Because she must tread without us,
The path we each must go.
The waves of the river brighten
When we think who has once crossed there.
There is nothing to trouble or frighten,
But something our vigils to share.

The impulsive, the tender hearted,
The loving sister and friend,
The wife from whom you are parted
The mother whose memories blend
With all things dear before us,
We have known or shall ever know.
She has gone to swell the chorus,
Where thanksgiving peans flow.